

A SERMON,

Preached at *Mary Aldermanbury*, on
the Fifth day of *November*, 1651.

BEING A DAY SET APART IN RE-
membrance of that Great Deliverance from
the Gunpowder Treason.

By *WILLIAM JENKINS*, *Sometimes Minister of*
Christ-Church London, and late Prisoner in the Tower.

Being the first Sermon he Preached
since his Releasement.

Phil. 1. 21. *For me to live is Christ, and to dye is gaine.*

1 Cor. 6. 20. *For yee are bought with a price: therefore glorifie*
God in your body, and in your spirit, which are Gods.

S. Chris. Homil. 5. in Ep. ad Rom.

*In having nothing, I have all things, because I have Christ;
having therefore all things in him, I seek no other Reward,
for he is the Universall Reward.*

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A
S E R M O N

Preached the Fifth of *November*,
1651. at *Mary Alder-*
manbury.

Deuteronomie 32. Verse 10. Later part of the
Verse.

*He found him in a desert Land; and in the waste
howling Wildernesse; he led him about, he instru-
cted him, he kept him as the Apple of his eye.*



OSES that man of GOD,
being about to leave the
World, bettows his Legacys
on his Freinds that were a-
bout him, and it is a blessed
thing indeed, when we come
to dye, to have that liberty of
Heart and Spirit, that we may
be benefactors to others, and not to have Oyle
onely for our own Lamps, but to have some also
for our Freinds.

B

The

The Song that *Moses* here made was for to ingage the People of God more strongly and firmly unto God, for those men that are unprofitable Persons they dye whilst they live, but the Children of God that live to God, live when they dy, nay they live after Death.

There are in this Text three things considerable.

First, The great proness and Readiness of the People of God, to apostatize from him on all occasions, as you may see at large in the six first verses of this Chapter.

Deut. 32. 1, 2,
3, 4, 5, 6.

Secondly, By way of ingageing them to steadfastness to God, he not only tells them of the proness of their Hearts to fall away from God, but shews them also the Goodness of God in keeping and preserving them from apostatizing from him, in the next nine verses.

Deut. 32. 7, 8,
9, 10, 11, 12,
13, 14, 15.

Thirdly, He also lays down the Denunciation of the Judgments of God against those that do apostatize from him, in the following part of the Chapter.

I shall speake of the second thing, and that is the goodness of God to his *Israell*, which he sets out severall wayes, but more especially in the Text, which is two wayes.

First, His directing Goodness to his People.

Secondly, His protecting Goodness to his People.

First, His directing Goodness, he hedgeth them about, he keepeth them, and instructeth them, sayth the spirit of God, tis most properly

un-

understood, *Gods* hedging them about in all their journeys, and occasions, he is a Cloud by Day, and a Pillar of Fire by night to guid them, he is their God and Guid.

Secondly, God instructed them, and that two ways.

First, he taught them to see the wickedness of their own Hearts, by the goodness of his wayes, he watred them, and gave them water out of the Rock, and gave them Bread from Heaven.

Secondly, He instructed them in Laws of God in the Wildernesse, as it is sayd, there was none like *Jacob*, who had all the Statutes of God.

Secondly, the Spirit of God doth not set out his goodness to his People by directing them only, but by protecting them also, as in the later part of the Text which I shall principally insist on at this time.

First, For explication, out of which I shall draw some proper inferences for your own benefit.

1. *He kept them as the aple of his eye*; here you may see the great love and goodnesse of God in preserving his people; as you may see in that devouring Wildernesse which the *Israclites* were in, where the Red Sea was before them, and *Pharoah* with an Army behind them, and so many furious Beasts in the Wildernesse round about them, ready to devoure them, yet their G O D preserved them, and kept them as tender as the Aple of his eye.

Now for application, there are three things,

First, Why the Church of God may be compared to the apple of his eye.

Secondly, Why doth the care of God extend it selfe to Israel, as the care of the apple of the eye.

Thirdly, God will expresse his care to Israel, as men doe expresse care to the Apple of their eye.

First, The Church of God may be compared to the apple of the eye.

First, Because of its meannesse and small esteem it hath in the World; so the apple of the eye is the smallest part, and of as little esteeme as any part of the whole body. What? the apple of the eye? that's a very mean part indeed, and the apple of the eye by reason of its smalnesse is called in the Hebrew, *The little man in the eye.*

Secondly, The Church of God is small in its owne account, it accounts of it selfe but lowly, for there is no high selfe-advancing soule enters into the Kingdome of God.

3. Tis small and low in the account of wicked men, nay of the Godly men themselves, tis small also in comparison of the few that go to Heaven, and the number that run headlong to Hell, there goes but here one and there one, but one of a Family, and two of a Tribe, but there are many that run into the Gulfe of everlasting perdition.

2. Tis mean in regard of its blacknesse: for it is continually in mourning, and it is black and black all over with natural corruption, & black with original impurity, & black with actual rebellion against God & black with the adversity of its condition here, as well

well as in regard of its disposition by reason of persecution: this is the perpetuall habit and condition of the Church of God, as long as it is on this side Christ, it is called *Nigerrimus oculus seculus*, as long as she is without her Saviour, she is defiled with much corruption, and will never lay off her mourning apparell, till she arives at the beauty of Eternity.

Thirdly, the apple of the eye, tis mean by reason of the hiding of it self, tis not alwaies seen: so the Church of God is not alwaies visible by reason of its externall Condition or prosperity, as the goodneis of God to his Enemies is no token of their being a true Church, so neither are the corrections of God to his people any token of Gods anger against his Church.

And the People of God are resembled to the Apple of the eye.

1 In regard of their not appearing in themselves to others, Their life is hid in God, but when he who is their life shall appear, then shall they also appear with him in Glory, they are separated from the world, as the grane is separated from the Chaffe.

Secondly, there is a Resemblance, between the Apple of the eye, and the Church, in regard of the receptivie of Light for the whole Body, the light of the Body is the eye, it directs the whole man, it keeps him from stumbling and falling, and by that he sees to do the work which he hath; The Church of God is the Lanthorn and Candle of Gods Ord nances, its the Pillar of truth, as it is there called, because it holds forth a Pillar where-
on.

1 Tim. 3. 15.

on God is pleased to hang on the Proclamation of his truth, in which *he sheweth his word unto Jacob, his Statutes and his Judgements to Israell* : All the World beside sits in darkness, and therefore may

Psal. 147. 19. well be filled with violence.

Thirdly, In regard of its tenderneſs and weakneſſe, what more tender then the Apple of the eye, doe but touch it and it hurts it, yet you ſee ſuch things as are moſt tender are moſt fruitfull, ſheepe are very weak, let but one Woolfe in amongſt them, and he will devoure many, yet they are very fruitfull, ſo Wormes are very weak and contemptible Creatures, though there be thouſands of them killed, yet ſtill there are abundance, though they are contemptible and weak, yet they are increaſing creatures.

So the people of God though they are weak and undervalued in the Eye of the World, yet they are an increaſing People, and ſhall not be deſtroyed, becauſe all their Strength is in another.

Fourthly, There is a Reſemblance between the Apple of the eye and the People of God, in regard of the Dearneſſe and care a man hath of the Apple of his eye, there is no part of the body ſo dear to a man as that he had rather loſe any limbe of the Body, then ſuſtain one prick of a pin in the ey, and indeed ſo are the Church of God dear and pretious in the ſight of Chriſt, he hath a great care over them : farther ſaith he, *Of all thoſe that thou haſt given me I have not loſt one.* The People of God are very deare to him, *Sampſon* when he loſt his eyes, it made him deſire God that he might be avenged of the *Philiftins* ;

listins; And Sampson called unto the Lord and sayd, O Judg. 16. 28.
 Lord God remember me I pray thee, and strengthen me I
 pray onely this once, O God, that I may be once avenged
 of the Philistines for my two eyes. God will not suffer
 his people to be wronged.

Secondly, Wherein is Gods care to his Church,
 exprest as men exprest care to the Apple of their
 eyes, in these following Considerations.

First, His *Cura protectionis*, his care of Prote-
 cting them, is manifested to his Church and People
 as the care of mans protection to the Apple of his
 Eye; *He watcheth and keepeth Israell which neither*
slumbers nor sleepeth.

There is a two fold Gift that God bestows on
 theeye, which likewise may be sayd he bestowes
 on his Church

First, Inward Protection.

Secondly, Outward Protection, and more For-
 mall.

First, Inward Protection God bestows on the
 eye, which are those little Tunicles, as they call
 them, which are of divers sorts, and do much pre-
 serve the Eye.

So God bestows inward protection, which is
 strength of Heart to bear their Afflictions; *I can do* Phil. 4. 13.
all things through Christ that strengthens me, saith the Colos. 1. 11.
 Apostle, and again, *Strengthened with all might accor-*
ding to his Glorious power unto all patience and Long-
suffering with Joyfullness, this is inward Protection,
 when being weake we are made strong

Secondly, God gives theeye Outward protection,
 which may be also sayd to be given to his People,
 and that in severall respects.

First,

First, In regard of the Eye lid and the Haires of it, which defends it and keeps it from Danger

Secondly, The Eye Brow : So also, theres a kind of Trench to take in the water that it may not offend it.

Thirdly, The Armes to be lifted up to defend it, and to apply a remedy to it

So First, Sometimes God is as the Eye lid to the Eye, he warnes his People of Dangers to come, that so they touch not his Church or people.

Secondly, when dangers do fall on his Church he protects them so, that they do not break them in peices, it may be they bruise them a little, as it may be the eye brow is black and blew, but it touches not the Apple of the Eye.

Thirdly, Sometimes also, God gives his people Hands and Armes to defend them against the Enemies of his Church.

Secondly, in regard of his care of protecting his people and compassion to them : he is as tender of them as a Mother is of her sucking child. *Can a woman forget her sucking Child, that she should not have compassion on the Son of her Wombe ; yea she may forget yet will I not forget thee,* saith the Lord: and again. *In all their Afflictions he was afflicted and the Angel of his presence saved them, in his love and in his Pitty he redeemed them, and he bare them, and he carryed them all the dayes of old.* It is between God and his Church as between two Lute strings that are tuned one to another, no sooner one is struck but the other trembles. Such a Sympathy is there between Christ and his

Isa. 49. 15.

Isa. 63. 9.

Acts 9. 4.

his People, *Saul Saul why persecutest thou me*, saith our Saviour, and the children of God will be so, when their brethren are persecuted and afflicted.

Thirdly, in regard of a Sanative and healing care, God hath to his People, whereby he Labours to 6. Hosea 1. heale the wounds of his people. *Come let us return unto the Lord, for he hath torn, and he will heal, he hath smitten, and he will bind us up.* If there lye any wounds in thy Body, or in thy Estate, or in thy name or in thy spirit, God will poure Oyle into thy Wounds, and will heale and recover thee.

Fourthly, There is a vindicating care in God to his people, he will wound those that hurt his Church, as in the Old Law, there was taken eye for eye, and tooth for tooth, so now God will have a retaliation of punishment, and although he forbears long yet he will avenge himself on the enemies of his Church. And the longer he stayes, the more use he will require, 2. Zach. 8. *For he that toucheth you, toucheth the apple of his own eye*, as if he should have sayd, he that toucheth my people, had as good have put out his own eye, he doth but make a halter for his own neck, he doth not only that which is a vain thing, but he shooteth up Arrows against Heaven, and they fall down upon his own head.

Thirdly, Why *God* expresses such great care to his people, as men express care to the Apple of their eye, here is three things to be considered.

First, Consider what the Apple of the eye is in it self.

Secondly, Consider what other things are to the Apple of the eye.

C

Thirdly,

Thirdly, consider what the Apple of the Eye is to God.

First, What it is in it selfe, tis an exceeding weak, and low thing, not able to endure a blow, tis very tender. So the people of God are in themselves very weak and low, and when none are able to do good for them, then God arises and appears to help them. *When God sees the Oppression of the Poor and Needy then will he arise and set them in safety,* says the Psalmist, and in another place, *Who rememberest us in our low condition, for thy mercy endureth for ever.*

76. Ps. 5.

As it is with a ball, the higher it arises the harder it is stricken, so the higher the Enemies of God act against his people and church the harder will their punishment be. God will defend them.

Secondly, What other things are to the Apple of the eye, they are annoyance to it, let but the least sand that is but get into the Eye, and it troubles and hurts it, or never so small a pibble stone touch the eye, and it offends it, nay the very wind offends it, if it blows but into it, and the Sun it self's a great annoyance to it, so the Devill that great Enemy of Gods Church, is continually a seeking ways, and means to offend Gods People, so that the Church of God is another *Mesopotomia*.

Again, they are very hurtfull to the People of God, their hate is implacable against them, *Arrians* agree with Heathens, and Sectaries agree better with Heathens then with the People of God, because their ends are destructive to them; yet for all

all that *God* he keeps them as tender as the Apple of his eye, I have interest in thee, saith *God*, thou art mine, and *I am thine*, we are his by Election, he hath elected us to all Eternity, we are his by donation also, *God* hath given us to him, we are his too by purchase, he hath layd down the price of the richest Pearl, he hath layd down his dearest blood for his People, he hath bought them with a price. And we are his likewise by stipulation, he hath entered into a Covenant for to protect and defend us, and Protection (you know) draws Legions after one. 119. Ps. 94. 7. Joh. 6. 16. Ezek. 8.

Lastly, we are his in regard of habitation, and also in point of participation, you know a man regards his own, and cares not for anothers; so if a Woman see another womans Child crying or tumbling in the dirt, why saith shee, that is none of my child, mine is in mine Armes, she doth not at all regard it. So say some, tis very strange that *God* should in the Scripture set down the story of *Jacob* a poor Country man, that he had a few ewes, and and Lambs, ring streaked and spotted and to take no notice of the Actions of the great Emperours of the World, this seems very strange to some, but this shews the great love and Estimation he bears to his own People. Thus much shall serve for explication. 31. Gen.

Secondly, For Information.

First, to take notice of the great malice of the Enemies of *God*, and Adversaries of Christ, that they will be content with nothing, but the Apple of *Gods* eye, which is his People, and by how much

the more they bear the Image of their Father in their Faces, so much the more vehemently do wicked men hate them, as it is with a Traytor, that is escaped out of the Country where he committed the Treason, yet if they can but get his picture they burn it, so the enemies of Christ rend, and tear his Church, and People, or any that are like them.

Secondly, Herein you may see the great Patience of *God* in induring and suffering to have his tender Eye pluckt at, but indeed though it be strange to us, yet he manifesteth himself to be as great a *God* in sparing the Enemies of his Church as in punishing them, for none but *God* could keep their hands off from them. But he is *God* and not Man, therefore the Seed of *Jacob* shall not be destroyed, he is *God* and not man, therefore shall the Seed of the Serpent be destroyed: We think it tedious, to let our Enemies ride on our backs a few yeares, but consider the year of recompence is to come, his forbearance is no part of payment, *God* he is the greatest Martyr in the World, he suffers continually in regard of the similitude which is between him and his Members, should he but give one little slip of hand, they would fall into Hell. yet he upholds them, he causeth the Sun to shine on the Just and on the Unjust, he letteth the Raine water their Habitations. Yet this is no argument of his Love to them, therefore let us submit our selves to the good Will and pleasure of *God*.

Thirdly, another reason why *God* suffers his Church

Church and people to be so weak is; because his care may be the more seen in protecting them, and delivering them, that it may be seen to be done by the power of God and not of Man.

Fourthly, God is wonderfully provoked by his People, when he suffereth his Eye to be pulled out by wicked men. Consider therefore if thy Eye, hath not been a wanton and a proud Eye, if it had not, God would never have done so. If one drop of Gall, could possibly make a stream of Honey bitter and loathsome: So one sin is enough to make God very angry with his People. O, tis a very vile thing of his People to sin against him, he will chastise them with the Rod of Man.

Fifthly, Hereby you may see the great Misery of those that have no shelter to help them; men that have no Interest in God, he casts them off from his care, he hath as great a care of the Devils, he casts them off by six and sevens: But God bestows a gracious preservation to his People, he keepeth them to his Everlasting Kingdome. *Having promise of the Life that now is, and of that which is to come.* 1. Tim. 4. 8. The Wicked they are preserved too, but how? as men are kept in Prison till the day of Execution come. Think of this I beseech you that have no Interest in God, that he taketh no care of you: A woman when she sees anothers Child crying, takes no care as long as she sees her own quiet in her Arms. And so a man is not much taken with the hearing of a fire that happeneth some twenty miles off, so long as his own House is free, he regardeth not another Mans. So its with God, they are

are none of my People, saith he, let them go on, Gods Mercies to the Wicked are avenging Mercies, thus much shall serve for Information

Secondly, Now for exhortation, several lessons.

First, By way of Duty : If the People of God be as deare to him as the apple of his eye, then let God be as deare to you as the apple of your eye, God in his Ordinances, God in his Ministers, God in his Servants, God in his Honour, God in his Glory. Say, Lord he that toucheth these touches the apple of thine eye, not because they are my enemies Lord, but because they are thy enemies, Lord if thy Honour be any way impaired, then the apple of mine eye is pricked, doth any of you do this? Do any of you lay the sufferings of Christ to heart? you should mourn and weep at these things as if the apple of your eye were hurt, when you see God suffer by Heresies, Blasphemies, and Profaness, you should lay your own sins also to heart, and say; Lord, when I arise up in the morning I sin against thee, and when I lye down I offend thee, every corruption should be as a thorn in your Foot, or as a thorn in your eye, this is a gracious temper of a truly humble heart, 'twill say, *Lord who will deliver me from this Body of sin.*

Rom. 7. 24.

Secondly, By way of exhortation, please not your selves in your Bodily protection, do not only give God the Casket of your Body, but give him thy Soul, fling it into the Arms of Christ, and commit thy Soul to him as to thy faithfull Creator. Say as our Saviour did : Tis a great honour for a
man

man to be protector to a Kings Son, but who will regard the protectorship of a Beggars Son, give thy soul into the Hands of God, he is willing to receive it, and say, *Lord, keep my Soul, that my Soul may not offend thee in sinning.*

Thirdly, labour to bring others under the keeping of God, if he be such an excellent Keeper, say to him, *Lord keep thou my Husband, keep thou my Wife, Lord keep thou my Child, keep thou my Father, keep thou my Mother: you know it is a very sad Complaint of many in the World, that they have not mony wherewithall to keep them, but its a far sadder Complaint not to have a God to keep them, that is very sad indeed.*

Fourthly, If God doth promise to keep thee, do not leave intreating him, let it be thy dayly prayer to Christ Jesus to keep thee dayly. The Prodigall Son was never better then when he lived with his Father, twas better he thought to be one of his Fathers Servants, then to leave him, the Saints and Servants of God, their worke day is better then the sinners Holy day.

Fifthly, for some good Directions. Let it be the cheife study of the People of God to be brought under this care of God, that he may be their Keeper. First be sure you be Gods, every man loves that which is his own, so doth God love his own People. *And they shall be mine, saith the Lord of Hosts, in that day that I make up my Jewells, and I Will spare them, as a man spareth his own Son that serveth him.* 3. Mal. 17. We must not be Gods only in a visible Profession, but in a reall Implantation, I know in visible profession

feſſion every one will be *Gods*, but that is not enough to be his in regard of outward compliance only, but you muſt be his by inward alliance, to kill ſin, as well as to ſave your Soul. If a man have a wooden leg or a glaſe eye he values not a blow on his leg, or a prick in his eye: So a man muſt not be viſibly Chriſts only, but muſt change his nature, and be at union with him, and he muſt take Chriſt for his Saviour and Lord, he muſt be Chriſts own if he expect mercy by him.

Secondly, Be ſure that you be weak in your own eſteem, the apple of the eye is weak, therefore ther's the eye lid to defend it from harm: ſelf diffidence is ſelf downfall, it is the humble Chriſtian that lies low in his own apprehenſion that ſtands before *God* longeſt.

Thirdly, Be wary of all places and occaſions that may hurt you, for when you go into the way of temptation and ſin, you do put your ſelf out of *Gods* protection, tis neither *Gods* way nor thy way.

Fourthly, Labour to reſt quietly under his protection, confide there: They truſted in the *Lord*, therefore he defended them, the People of *God* muſt depend on him in troubleſome times, and then they will never be in trouble, they muſt commit their Souls to *God* as into the hands of a faithfull Keeper, And then the greateſt hurt their enemies can do to them will prove their greateſt good, though they may take away your Head, yet they cannot take away your Heart.

Laſt of all, Reſt on *God*. And there reſt untill his wrath is over, I could here make a Sermon only

ly of the deliverances God hath vouchsafed us of this Kingdome: And I could shew you how we were once as the apple of Gods Eye, in weaknesse and blacknesse, and in having dangerous Enemies and they many, and hurtfull, and how God hath been pleased to bestow on us his protecting care, his compassionate care, his vindicating care, : For all which let us give God the glory of our praises, praise him with your tongue, praise him with your hearts, praise him with your lips. God saith, the Lyons shall dye for hunger, but Gods people shall not want, therefore let us not neglect the mercies of God, and regard every light affliction; let us rejoyce in the sight of God and blesse and praise his name for all his mercies, it is not with the Devils good-will that we have another fifth of *November* for as heretofore he laboured to destroy us by the Papists, so now he doth his endeavour to do it by Heresies, and filthy blasphemies against the name of God, but the praises of his People are the tribute which God expects, I say, again let us praise God with our Tongues, Hands and Hearts : Let the praises of *God* be seen in our conversing on what *God* hath done for us.

D

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An Apology to the Reader.

CHristian Reader, entring into a serious Consideration of publishing this Sermon, and considering with myselfe, the great benefit that may redound to the Church and People of God by it, and supposing that the Author thereof would not publish it, I have adventured to make it publick, for by this means that which was delivered then only to a few, by the publishing of it, Multitudes may be built up to a higher degree, of stedfastnesse and resolution in God, who hath such a tender Fatherly care over his people, and indeed it is very usefull for these backsliding times wherein we live, wher it is so common a thing for men to fall off from Gods care and protection, and to rest wholly in the strength of men. And although God doth hold forth himselfe so comfortably in his holy word, unto his People, that he will be their God and guid, to direct and protect them in all their waies, and doth promise them, (as is shewn in this Portion of Scripture, which is here handled) to be their Instructor, and Protector, and will keep them as tender as the Apple of his eye, yet to our shame be it spoken, we are so apt to apostatise from God, that we set light by his Fatherly tenders and proffers unto us. And indeed one of the cheifest ends and purposes,

in making this Sermon publick was, that both thou, and I, and all the People of God, may so read and make such use of this Sermon, that we may see plainly, that too too common Error of most men, in falling off from the protection of God, who is so loving to us, and that we may learn to rest with confidence (in him and in him only) of his Protection in all our Adversities, and I hope that many of the generation of those that seek Gods face, and favour here on Earth shall finde this Sermon, if rightly used, some help to keep them stedfast to God; you know that many and wonderfull have the Mercies of God been in preserving his Church and People, as he hath done by preserving us from that Hellish Powder plot, besides many other mercies and deliverances he hath bestowed on us, at sundry other times. O then let us not forget these his Deliverances bestowed on us, let them not be bestowed in vain, but labour to requite these his loving kindnesses, and labour to abound more and more in every Worke towards God. In this short Sermon you may finde many Comforts, if you live in dangerous Places, or persecuting times, here is great comfort for you, God still keep you as the Apple of his eye, here you may see the danger thou runnest into by apostatizing from God, to be short, this Sermon affords variety of Comfort, you may see also the Protecting, Directing, Compassing, and preserving Care God hath of his People, whereby you may be encouraged to a more cheerfull dependance on him. Reader, let me desire thee to read it over, and meditate seriously on what thou readest, and thou mayst reape Benefit by it, frustrate not the Authors intent, who when he preached it intended the Benefit of his Hearers, and give God the glory of all, for my own part, let me desire thee to passe by the

Errors

Errours in it and attribute them to the Printers, and to me, and not any way to the Reverend Author, and in so doing you shall oblige him unto you on the like occasion, who esteemeth himselfe to be a Servant, to the Servants of God, in Christ Jesus.

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